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No. 1

The American Missionary

Devoted to Christian Education and Evangelization

AMONG

EIGHT RACES IN AMERICA

White, Negro, Indian, Alaskan, Porto Rican, Chinese, Japanese, Hawaiian

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The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1906.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions, are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS — to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for a school building at Santurce. It is necessary to successful work.

CHAUNCEY HOLT, PRINTER, 27 Vandewater St., N. Y.

THE

AMERICAN MISSIONARY.

VOL. LXI. JANUARY, 1907. No. 1

ACTION TAKEN AT THE SIXTIETH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION, OBERLIN, OHIO, OCTOBER 24, 1906.

"RESOLVED: That the delegates and other representatives of the churches gathered at this Sixtieth Annual Meeting of the A. M. A. at Oberlin, Ohio, urge upon the churches and benevolent persons throughout the country the necessity of making every possible effort to increase the income of the Association during the year now beginning. We resolve that not less than $250,000 from living donors be the goal of our immediate endeavor. We affirm that the work of the A. M. A. involves the redemption and preservation of our nation as well as the progress of the Kingdom of God, and therefore rightly claims the generous interest and hearty support of all Christians and patriots. We believe that this year the A. M. A. should have a foremost place in the benevolence of the churches. We therefore earnestly request that 'Forefathers' Day' or the Sunday preceding or following that day, be set apart for special offerings to increase immediately the income of the Association."

WHAT RESPONSE WILL YOU MAKE?

HOLBROOK LIBRARY PACIFIC SCHOOL

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The New Year.

"Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowy future without fear and with a manly heart." This inscription from Hyperion is a good text for the New Year. In the measurements of our days we are by so much nearer to the great experience which is before us all when the answer to the mystery of life will be made plain. Engaged in working out this mystery, it is left for us to "wisely improve the Present," for it is ours.

The new year will inherit from the past much to excite our concern; great wrongs and great sorrows. In Festus, one is represented as looking into the spirit world amazed to see an angel in tears. The explanation was that it was the "Angel of the Earth always weeping." As Heaven beholds this world, it sees reasons enough for grief, and this year, which is now a part of forever, has had its full share of them.

But it is just as true that "God is in his heaven," and is not absent from His earth. If the world is far from being saved, it is yet being saved. Above the darkness, the light gains on the darkness.

We may well hail the new year with more reasons in a large way for hope and cheer than for fear and care. If in our personal experience, in our immediate surroundings and with our limited vision, we are often greatly disturbed and anxious, we may yet rest confident in the faith that God over all is as truly in the tempests of the sea and in the storms of the lands as he is in the sunshine of the gladdest days or in the radiance of the stars. In His providence, how often the evils attendant upon the wrong thinking, wrong feeling and wrong doing which afflict mankind, yet furnish both the occasions and the reasons for great movements of righteousness and for great advancements of the truth.

Let us hope that the New Year will find us stronger and better for what it shall bring to us, than we were when the now departed year came, and let us take courage in the assurance that the world also through all of its painful struggles is seeing the steady gain of man.

In our missionary work, the year now gone has seen great injustices, cruel wrongs towards one of the peoples for whom we are pleading and for whose salvation we are working. If it has seen apathy sometimes where we had hoped for sympathy in our urgency for help, it has also seen splendid responses and heard noble testimonies which have renewed our purposes and filled our hearts with gladness, making the work above all anxieties in office and field, joyous in hope.

To those who with sacrificial fidelity are revealing and representing

Christ with and to poor and needy peoples, and to those who with hopeful and far-sighted faith are sustaining these missionaries with their offerings, we wish good harvests of love and great rewards of soul in a Happy New Year.

TWO HUNDRED AND FIFTY THOUSAND DOLLARS.

SEC. CHARLES J. RYDER.

Some Responses.

We keep in large type on the front page of the magazine the resolution passed by the delegates and representatives of the churches at Oberlin. This resolution especially emphasizes two facts. First, the great importance of the work of this Association, both from a patriotic and Christian standpoint. It "involves the redemption and preservation of our nation as well as the progress of the Kingdom of God." In the second place, this resolution solves the riddle as to how this great work may be accomplished. It urges upon the churches that "this year the American Missionary Association should have a foremost place in the benevolence of the churches," and that "the goal of our immediate endeavor should not be less than two hundred and fifty thousand dollars from living donors." This means an increase of about one-third over the contributions of last year. We rejoice in the fact that several of the churches, some of them giving large contributions each year to this work, have responded to this suggestion and added their third to the offering of last year. If this only becomes a habit among the churches, we may confidently expect that the work will be adequately supported.

One church has increased its contribution fifty per cent. over that of last year. This is a relatively small church, but takes the banner in comparative benevolence. Our treasury is wide open, and we urge with expectant hopefulness each church in our goodly fellowship to remember this appeal for one-third increase when the American Missionary Association collection comes!

Life Members.

An appeal goes out to our life members, asking their co-operation and generous recognition of this work. The goodly list of these faithful friends is scattered through many states and territories. It is a somewhat numerous list and contains the names of many pastors, Sunday school superintendents, presidents of Endeavor Societies, and other Christian organizations who would find it hard to make a large contribution to the work of the Association. A small gift from each one, however, will mean an aggregate of a considerable amount. Our life members each hold a vote in the administration of this organization.

It is distinctively an Association administered and directed by the life members and other representatives of the churches who gather at the annual meeting. Is there not a direct and personal responsibility upon you, good friends, who make up this body, to respond to the pressing needs of the Association by such a gift as lies within your power and to do it at once?

Lincoln Memorial Day.

Lincoln Memorial Day has become a fixed date in the calendar of many of our Sunday schools and Endeavor Societies. It will be observed on Sunday, February 10, 1907. The object of the day is two-fold. First, to turn the attention of the children and young people of our country to the obligations and privileges of Christian citizenship. No name in all the calendar of our great men presents a more simple and noble illustration of unwavering devotion to the nation's interests than does that of Abraham Lincoln. The study of his life must prove encouraging and stimulating to a boy or girl anywhere. But a sketch of his life naturally turns thought to the American Highlanders among whom he was born. The little mountain farm with its cabin home, now replaced upon its original site, is typical of many such places among the American Highlanders. The American Missionary Association has eleven schools and fifty churches planted and sustained among these interesting people. The Negroes received their warrant to freedom by the pen of this simple Highlander and great president. The Indians were also within the domain of President Lincoln's helpful administration. The other brown and yellow races in Alaska and from the Orient that make up our body politic, also naturally present themselves in Lincoln Memorial Day.

These all lie within the field of the American Missionary Association's philanthropic, educational and Christian work. It naturally follows that a special collection from every Sunday school and Endeavor Society may be appropriately taken on this anniversary day. Letters will be sent to the superintendents and other officers calling attention to *Lincoln Memorial Day*. Please prepare for it and do not forget the date for

Lincoln Memorial Day, February 10, 1907.

Christian Endeavor. Hall.

The *Christian Endeavor World* of December 13th, prints an appeal for Christian Endeavor Hall, to be built at Blanche Kellogg Institute, Santurce, Porto Rico. We are happy to report that there has been cordial response to this appeal. There are still needed, however, several thousand dollars before we feel justified

in entering upon the construction of the new building. A letter recently received from President F. E. Clark, D.D., contains the following: "I wish I could see the school at Santurce, but shall have to put that off for another time. But I am none the less interested in it and the success of Christian Endeavor Hall." Dr. Clark had hoped to visit this school in connection with his trip to Jamaica. We are sorry that he cannot. We send along his appeal, however, with our own urging that each Endeavor Society send as early as possible a contribution of twenty-five dollars for a share in this interesting and important enterprise. It means great things to the youth of Porto Rico. This Christian Endeavor Hall standing at the gateway of our beautiful island territory of Porto Rico, when erected will also mean great things to the Christian Endeavor movement. It will be an impressive and abiding witness that the Endeavorers of Continental United States are sympathetic toward their sisters and brothers in the more limited conditions of their lives who are bravely striving for a Christian education. Has your society as yet contributed? H. W. Hubbard, 287 Fourth Ave., New York, will gladly receive checks.

SAMPLES.

A note from a generous and constant friend comes to our Boston office for the Christmas season. It gladdens the hearts of American Missionary Association workers. It reads as follows: "Enclosed find $100 for the work of the American Missionary Association. I hope it may bring Christmas cheer to some hearts to work more and more for the advancement of Christ's Kingdom on the earth." Indeed, it will.

Others, likewise, have not forgotten in their gifts our Christmas suggestions. We acknowledge with thanks these remembrances in behalf of those to whom our gifts will go with our prayers. A friend in New Hampshire writes, "I enclose herewith check to you for $200 to help on the good work of your Association."

A friend in Connecticut, "I send enclosed $200 for American Missionary Association work, requesting that it be applied to the salary of a teacher in Gregory Normal Institute in North Carolina."

Another writes, "I send check for $300 for the general work with my best wishes." Another gladdens our hearts with check for $500 for the building fund of "Christian Endeavor Hall" in Porto Rico. A friend in Illinois adds $600 for Piedmont College, Georgia. Another in California, $1,000, for the general work of the society. Two others in Massachusetts send checks, one of $200, and another of

$100, for our general work. A friend in Connecticut encloses his check for $100 for "the good work at Talladega College."

These are not all, but they are some. We hope the Treasurer will be kept very busy in the coming months.

Note. Those who have carefully read the article "Sixty Years and Beyond," in our December number, will surely not be among those who forget the work and the needs of the American Missionary Association. Look up the article and read it if it has been overlooked by any of our readers.

PROBLEMS OF EXPANSION.

BY REV. FRANK NEWHALL WHITE, D.D.

Exceedingly interesting discussion of this topic by Dr. White in its relation to Alaska and Porto Rico is necessarily omitted in the abbreviated excerpts which we are able to give in this magazine. The entire valuable article will be published in a separate and special pamphlet. We quote in part with reference to our new work in Hawaii.

We could not be blind, if we would, to the bearing of this Hawaiian problem upon that of the Christian conquest of Asia. Our far-sighted president, Dr. Bradford, has termed the Hawaiian situation, "a unique opportunity." The truth of that remark must impress itself even upon the man who views the situation from afar. To one who has lived in the Orient, and has had a glimpse of Oriental life and character, the most opulent language is bankrupt in the attempt to express the imperial character of that opportunity. It is not only "a unique opportunity," it is *the opportunity of history*. In his native land the Oriental is held back from belief in Christ, and from a confession of Him, if he have the belief, by a thousand subtle influences of a stereotyped civilization. Inherited ideas, traditional customs, family ties, social bonds, the dead hand of the past, persecutions, ostracism, all these block his way to Christ. In Hawaii he is out from under. There the man stands on his own feet, free to choose and to act, open and plastic to new influences. When he returns home, he is a privileged character; he is a traveled man; he speaks with authority; he is given latitude; others listen while he speaks; he is the oracle now; he leads instead of follows; and, oh, the immeasurable possibilities, if only he returns as a retainer, devotee, and ambassador of Jesus Christ! Commercially, Hawaii stands at the crossroads of the Pacific. Spiritually, Hawaii is the open door to the Asiatic world. You recall the national emblem of Japan, the round, red orb of day, a fitting

symbol of the Land of the Rising Sun. I have long loved to think of it as symbolizing what Japan in the providence of God is destined to be to its own hemisphere, the rising sun, bringing to Asia the dawn of intelligence, of liberty, and of the reign of brotherly love. But if Japan be the rising sun of the continent beyond, Hawaii, lifting her face above the sea, is Japan's rising sun. Ponder the immense significance of this single fact, gleaned from Dr. Scudder's address at the last annual meeting, "With not a stroke of advertising, in the Mid-Pacific Institute, we have sixty-three Japanese, eighty-one Chinese boys, and eighty-five Chinese, Japanese and Hawaiian girls already at work. One hundred Korean young men are waiting to enter the Institute." Are we up on our geography? The Pacific is the new Mediterranean; Seattle and San Francisco and Honolulu are Troas; Japan is Macedonia; China is a great impinging empire of Rome. The Spirit of the East is appealing, "Come over and help us." Paul is on his way.

To the mastering and the solution of these problems of expansion we are driven by every motive that can grip human hearts; by the simple demands of honor, if we have no motive that is higher. For if we do not believe in this distinctively missionary work, it is the only phase of our intercourse with these outlying dependencies that we do not believe in. If we do not send the Gospel, that is the only thing we do not send. We are sending every other imaginable thing, some good, some indifferent, some vile—our machinery, our clothing, our food, our officials, our beer, our wine, our whiskey, our vices, our procurers, our courtesans. If we put an embargo on the Gospel, the Gospel has a monopoly of the embargo. For everything else there is the open door. Now I submit that the logic of the situation calls in all honor for the raising of that embargo, and voices the demand that the churches of the nation which has foisted the saloon on the mid-Pacific paradise make haste to provide the antidote. If the beach-comber goes thither of himself, we will see that the teacher is there to thwart him. If vice gravitates naturally thither, we will prove that love is mightier than gravitation, and we will have virtue first, and last, upon the ground. If we cannot prevent gambling, guzzling globe-trotters from making us a by-word on the lips and a stench in the nostrils of Oriental and Island peoples, we will do our best to discredit these misrepresentatives of our nation by setting down among these people the choicest and the best we have of Christian manhood and womanhood. After all, the problem is a home problem, a personal problem. Here is the previous question: Has our nation, have the churches of the United States, the primal instincts of the chivalrous gentleman? It is beside the mark to say that we did not seek this

gratuitous task. The man of honor does not determine duty on that score. The slenderer the claim, the greater the duty. That is the essence of *noblesse oblige*. A cynical indifference, born of the modern scientific habit, will say, "Let the fittest survive;" but Christianity, which is chivalrous to the core, exists for the express purpose of making the unfit fit to survive. Make merry as we may with skits on the "White Man's Burden," the White Man's Burden is the grand categorical imperative of these opening days of the twentieth century. The man of honor will leap to his task.

I am impressed with the variety of appeal with which this Association comes to the people of our churches. Are our interests sociological? There in Alaska, in Porto Rico, and in Hawaii is the chance for sociological ardor to have its perfect work. The home of the missionary is the ideal Social Settlement. Are our interests patriotic? Truer even of the church than of the nation were those ringing words of our President, oft repeated in his first campaign, "The flag that has gone up in honor must not come down in dishonor." Are our enthusiasms humanitarian? Here humanitarian impulse finds boundless scope and limitless opportunity. To Imperialist and Anti-imperialist alike the appeal brings the test of sincerity. You are an Imperialist, and believe in benevolent assimilation? Then to this work you must dedicate yourself, if benevolent assimilation is not to end in tragedy or farce. You are opposed to expansion on the score that no imperialism can be free from the taint of selfishness? Here is the supreme chance to prove your unselfish devotion to the interests of our common humanity. To devotee of home missions and foreign missions alike this call comes with similar appeal, and with similar test of sincerity. You have prayed for the breaking down of barriers to the Oriental hearts? God has brought the Oriental outside his barriers and thrown him at your feet. You assert that the claim of the home field is paramount? Alaska and Porto Rico and Hawaii are home.

What shall be our adequate response to this cogent and varied appeal? Nothing less than the dedication of the total man. These problems of expansion can only be met by *giving, lavish giving, cheerful giving, hilarious* giving. But coin means little that is not winged by prayer. Solution will be no solution that is not worked out upon our knees. But prayer avails little that is not forged in the heat of sacrificial fires. In the last report of the Hawaiian Association, there are companion pictures, significantly labeled, "Points for fishers of men." In the first the native stands on the naked rock, with spear poised and eye alert. In the next he has thrown not only his spear, but himself with it, in one grand plunge for his prey. "I beseech you,

therefore, brethren, by the mercies of God, to present your *bodies a living sacrifice*, holy, acceptable to God, which is your reasonable service." Straight to its mark goes the spear when it carries a whole man with it.

The South.

Dr. A. J. Lyman.

In his admirable address on "The Religious Value of Emotional Sensibility in the Advancement of the African Races" at the time of the musical part of the Oberlin programme raised the question—not exactly in these words—if educators in carrying out Anglo-Saxon methods were not in danger of freezing the African. Those of us who have attended the undisciplined and unmodified exhibition of emotionalism in some of the churches of "the old time religion" have perhaps felt that it might be cooled down considerably with manifest advantage. But certainly educators in the American Missionary Association institutions—we cannot speak for others—have not failed to recognize the place and power of emotion when it is balanced up by judgment and with reasons for the emotion. They have always discouraged hysteria, but never feeling and the sane—we are tired of that word—manifestation of it. We wish it were contagious for white pastors, as indeed it appears to have been in the pulpits of many in the warmer parts of our country. Still our descendants "of the African race" are no longer in the tropics and intellectually as well as otherwise will be likely to clothe themselves very much like the people about them. Environment will be in the scales with heredity. But we hope the African sensibility will not get chilled in the process of a thorough education. We agree with Dr. Lyman in his brilliant phrases.

"The colored race will not climb without religion. Religion will not flourish except under conditions which employ and sanctify the superb and unequalled power of the ancestral African passion for the incarnate forms of Christianity, and this cannot be appropriately and adequately called forth and directed save by the trained genius of the race itself. Our wisdom then is, is it not, to give still more attention to our higher institutions, not to do less for the common school, but to do more, much more for our colleges and higher schools, those great gymnasia of power, where the rarer native leadership can be fully set free and come to its own." (To this we say Amen.)

"Reverting to a nautical illustration, the office of Northern philanthropy is not to provide a Northern string and helm for a Southern flag

and breeze, so much as by great schools, nobly endowed, managed with liberality, insight and sympathetic enthusiasm, to attract the rarer spirits of a race, and help them to find their own string and helm, and tell the tidings thereof to their people. They can do it, and we can help them do it. *They,* then can utilize the matchless religious ardor of their people for the noblest ends. They can direct this Niagara of hitherto unharnessed or misdirected energy, and thus save themselves and those who are with them." (Amen and Selah.)

Miss Emily Nichols, New Orleans, La.

It is well known that all the Southern States are far in the rear as regards education, but an examination of statistics of illiteracy makes startling revelations. Louisiana, with her historic associations and many natural attractions, ought to be the proudest of States; but she bears the ignominy of possessing the largest per cent. of illiteracy both among her white and colored population in the whole Union, heading the list with a total of thirty-eight per cent. for both races, and sixty-one per cent. for her colored population. Negro illiteracy in the other Southern States ranges between fifty-seven and thirty-eight per cent.

The causes for this appalling state of affairs are not far to seek, and are mainly the same in all the States; poor schools, and few of them; poor teachers, and lack of interest in education everywhere outside the large cities, and, as regards Negro education, outside the circle of the influence of the missionary schools.

In the metropolis of the South, where there are *eighty thousand colored people,* almost a third of the total population of the city, there are *but eight public schools for colored, and none of them take pupils beyond the fifth grade.* There is in New Orleans one colored public high school. Aside from that, practically the only chance for the colored youth of Louisiana to obtain anything beyond a grammar school education is found in the missionary colleges.

Outside the city of New Orleans, the condition of the colored schools in Louisiana, except in some of the larger towns, is a disgrace to the State. Few country schools have a term of more than four months, some having only two, while in many thickly populated sections there is no colored school within many miles. The schools are held, for the most part, in Negro churches, barn-like structures, whose only furniture consists in hard, wooden benches. The schools have no desks or other equipment, and when the pupils need to write they get on their knees and use the benches as desks. Such school-houses

are not peculiar to Louisiana, but may be found all over the South. The teachers, unless sent out by the missionary schools, are usually as poor as the school equipment, and worse sometimes. They may not only be incompetent, but actually immoral, being maintained in their position by unscrupulous means. Amid such conditions we often hesitate to urge our young girl graduates to go out into these places to teach, though trained teachers are so sorely needed. It requires older and more experienced minds to grapple with the condition to be found there. But we have many remarkable instances of work done in these country places by the graduates of Straight University.

With such condition of the schools, the life and moral tone of the communities in which these schools are situated may be easily imagined. In many of the plantation districts—and what is here true of Louisiana is true of the other Southern States—many of the conditions of the slave period exist after forty years of freedom, and that, too, without the civilizing environment of that period. But there is on these plantations many a bright boy and girl who, if gotten out of such surroundings and given a chance to obtain an education, will make such plantation conditions impossible in the future. One of the phases of the educational work among the Negroes is to seek out these promising young people and arouse in them the ambition to get an education.

WHAT A DISTINGUISHED SOUTHERNER THINKS OF "THE NEGRO OF TO-DAY."

Joel Chandler Harris, in the Saturday *Evening Post,* in a very interesting way writes from his point of view concerning the prospects and discouragements of his colored neighbors in the South. He shows how many snap judgments are passed along for certainties, and how often impressions are not facts. We quote some of his opinions:

"One thing is certain; when we come to form our conclusions and make up our judgment on the testimony of little things, we make a confession of prejudice and intolerance, and we find it impossible to take a broad and catholic view of the whole question, whatever it may be. We cannot fairly judge a race, or a country, or a religious institution, or a social organization, or society itself—nay, not even the Republic in which we take pride—unless we measure it by the standards set up by the men who are its best representatives. Unless we judge every human institution by its best products, instead of its worst, we shall find ourselves far from the truth; and this being so, who are we that we shall judge the products of the Almighty by their worst, instead of their best results? * * *

"I believe that, at bottom, a majority of the American people are at one with respect to the Negro and his future, and the reason I have for making the statement is a sound one, namely, that a large majority of the people of this country are blessed with common sense in a larger measure than those of any other country on the globe. This innate common sense has brushed away so many difficulties, and solved so many problems, and carried the country safely through so many crises, and has come to the front in so many emergencies, that it may confidently be depended on in the future. * * *

"Nevertheless, there are many Southern people who steadily refuse to believe that the Negro has any wholesome future before him, and some of them even write communications to the papers in order to demonstrate the shiftless characteristics of the race; and there are men of the highest character and intelligence who claim that the two races can never live under the same government and in the same communities without inviting a race war on the one hand or amalgamation on the other, and that one or the other of these contingencies can only be averted by deportation to some country or territory where the Negro can have everything his own way. Moreover, there are to be found individual instances where the assertion is made that the Negro is going backward instead of forward; but individual instances of this kind are worth no more than the individuals themselves. In such cases you cannot argue from the particular to the general without doing wholesale injustice, for the facts are all the other way. * * *

"The Negro is of a different race, it is true, and his mind may fail to respond to the different processes of civilization and enlightenment; but this remains to be seen. It has not failed to respond thus far. He seems to be getting along remarkably well, considering all the circumstances by which he has been surrounded. He is acquiring property quite rapidly, and in our modern civilization this faculty is regarded, whether rightly or not, as the highest possible test of progress.

"The Negro is also acquiring an education, slowly, as a matter of course, but surely; and by so much as the minds of the present generation are prepared and equipped, by just so much will the minds of the generation to come be prepared to assimilate knowledge.

"We are placed in a position of expecting a race but a few years from the inevitable ignorance imposed upon it by the conditions of slavery to make the most remarkable progress that the world has ever heard of; and when we discover that in the nature of things this is impossible we shake our heads sadly, and are ready to lose heart and hope. * * * I do not ask any one to share my hopefulness with respect to the Negro, nor is it necessary that the views I am putting forth should be accepted. * * *

"The reason that I can afford to be hopeful in the matter lies in the fact that I am familiar with the history of a county in Middle Georgia, where the Negroes have a majority of the population. In that county lynching is unknown because the particular crime that incites to lynching is unknown. Such a crime has never been committed in the county, and I mention the fact with considerable pride, for the reason that it is the county of my birth. It may be thought that this is a descent to the particular, but the point I desire to make is, that the overwhelming majority of the Negroes in all parts of the South, especially in the agricultural regions, are leading sober and industrious lives.

"A temperate race is bound to be industrious, and the Negroes are temperate, as compared with the whites. I am speaking, of course, of the Negroes on the farms, but even in the towns the majority of them are sober and industrious. The idle and criminal classes among them make a great show in the police court records, but right here in Atlanta the respectable and decent Negroes far outnumber those who are on the lists of the police as old or new offenders.

"I am bound to conclude from what I see all about me, and from what I know of the race elsewhere, that the Negro, notwithstanding the late start he has made in civilization and enlightenment, is capable of making himself a useful member in the communities in which he lives and moves, and that he is becoming more and more desirous of conforming to all the laws that have been enacted for the protection of society."

A RECENT DISCOVERY.

MISS ESTHER A. BARNES.

A recent magazine writer has made a discovery. He recommends that there shall be a well-equipped university in the South, taught by devoted instructors, where earnest young Negroes may be prepared to lead their people toward intelligence and morality. He thinks that such earnest young Negroes could surely be found.

The far-sighted founders of the American Missionary Association thought this all out two-score years ago, and its colleges long since began supplying this very need.

The experience of Talladega College for many years proves that the leaven of Christian education is surely working through the entire lump. In hundreds of country districts throughout the South teachers and leaders trained at Talladega may be found. They are buying maps, and singing-books, and blackboards from their scanty pay, where these are lacking. They are reproducing everywhere the

methods and spirit of their Alma Mater. Through them, Thanksgiving Day is making its way into the back woods, and Christmas is beginning to be redeemed from the dominion of fireworks and whiskey, the heritage of slavery times. They are teaching science with object lessons and with practical aims, impressing on the people the necessity of pure air, temperance, and keeping clean. Down in the Black Belt, they are teaching boys to use tools; girls to sew, and both, to save their money. Temperance meetings and prayer meetings are multiplying and conversions often take place. They are sending us their pupils whom they have taught to spell and read and cipher well. They are sending us their children, backed by the tremendous impulse of intelligent Christian homes. They are in the mines, in the camps of engineers and surveyors, and they are in farmers' good homes, showing how the culture of the school can dignify and make worthier the country home.

It is good to hear of the work these people are doing in city and country, among neglected children, in missionary societies and Y. M. C. A. It is good to know what excellent doctors, lawyers and ministers they make. It is still better to see the kind of men and women so many of them are—strong and clean and gracious in their lives, winning the respect of their white neighbors, setting an inspiring example to their own people. Three of them, already, in the Congo Free State, have spent laborious years, and have gathered from the midst of savage life multitudes who are entering upon civilized ways, and hundreds who have found the light in Jesus Christ.

While doubters are asking if it can be done, it has been done; Talladega has proved that higher education is good for the Negro. The magazine writer is correct and only forty years behind the age.

The Indians.

At the recent Indian conference at Mohonk the Hon. Francis E. Leupp, Commissioner of Indian Affairs, spoke upon the work of his bureau, giving a resumé of the year's work among the Indians. The most noteworthy incident has been the legislation obtained from Congress, both general and specific, and much of it looking forward to the disintegration of the Indian tribes. The Indian who is able to forge ahead will not be kept in leading strings, while the one who needs continued oversight will have it. His primary course in citizenship will be given him not by unfriendly or indifferent local courts, but by the General Government, which administers the

rest of his affairs. Incidentally the postponement of citizenship enables the Government to give an allottee just so much longer protection from the liquor traffic. There are 261 Government schools, with 24,762 pupils, and 56 mission schools, with 4,708 pupils. Mr. Leupp is determined that every Indian child shall have an opportunity of getting a rudimentary education.

The committee upon the condition of the Indians admitting that the Government School, either state or national, cannot hold itself responsible for the religious training of the Indian, throws back upon the Christian churches and the Christian associations the burden which they are said to have dropped to some extent in recent years. The committee recommended six steps, which were adopted: (1) Personal investigation of the actual conditions of Christian training among the Indians; (2) co-operation among Christian denominations to make the work more effective; (3) supplementing the Government schools by distinctively religious training among young men and young women; (4) establishing hospitals among the Indian tribes to be under the direction of Christian men and women; (5) recognizing the distinctive work of the Christian associations as being of special value in a movement for establishing better religious conditions among the Indians; (6) doing away with the reservation plan and the establishment of home life and the ownership of property in severalty for the realization of the best results in the development of Christian character, and (7) holding a meeting of all the religious denominations to consider ways and means for greatly enlarging the religious work among the Indians.

The Chinese.

"ORIENTALS IN AMERICA."

BY REV. W. C. POND, D.D.

Orientals here mean Chinese and Japanese and Koreans. Under this limitation, I say, first of all, that they are *human* beings. When I myself had recently been married I was told of one of our Congregational pastors in New England, who, in the exuberance of his fresh bridal tour, and following his homiletic habit, said that he was thankful, first, that his wife was a human being; secondly, that she was a sinful human being; and thirdly, that she was a beautiful, sinful human being. In respect to this third point as regards my clients, I shall remain non-committal, but as to the other two, I speak with qualifications. My Oriental friends are sinful human beings.

This is the universal and fundamental fact about them. When people undertake to generalize profoundly respecting different nationalities or races, saying that the Frenchman is this and the German is that, and the Anglo-Saxon is *another,* or to describe the special characteristics of Chinese or Japanese, they deal with the surface only. Paul touched the bottom fact when he charged that all, both Jew and Gentile, are under sin.

This is enough for us in our work. If they are men of like passions with us, if they are sinful human beings, they are lost, and they need saving, and our special business is to save them, just as we ourselves have been saved, by the incoming to each one of new life, the indwelling of Jesus Christ.

Accordingly, in this work, we aim straight at salvation, not at culture, at development, at civilization. These matters will take care of themselves if only lost souls are saved, one by one.

And by the blessing of God we hit this sacred, blessed mark; men are saved.

In this fiscal year, one hundred and five conversions were reported to me, the largest number in any single year up to this time since my superintendence of it, nearly thirty-three years ago.

II. These Oriental sinful beings when saved show just such fruits of grace as Anglo-Saxons do. That is to say, they will average with the best of us. There are all sorts: those that bear and those that must be borne with. If you wish to test them by their testimony for Christ, go into one of their Christian Endeavor meetings; you will not understand the words, but you will catch the tone of Christian sincerity and earnestness. If you wish to test them by their behavior in what we call secular life, I will say only this, that while I have heard our Oriental Christians, "a few of them" called stupid or slow, I have yet, after more than thirty-two years, to hear the employer of even one of them call them untrustworthy. If you will test them by their zeal and sincerity in trying to lead others to Christ, they excel us. Perhaps it is easier for them. They have news to tell, not urgencies to contrive. When you or I propose to speak to some of their sin and their Saviour, we are tempted to think, "They know it all—in their hearts they will say, 'Do you think me a heathen'? or even less politely, 'Mind your own business'—and thus our lips are closed and our tongues are paralyzed. But when a Japanese hears that a comrade from his native village is coming on the next steamer, and goes down to meet him, the greetings are soon over and the news from home soon told, and our brother then begins to tell him about this strange land; and how easy it must be to bring in the mission

school, and then the Christ of whom he learned there! At any rate, they exceed us at this point. But if we come to that, which some regard as the supreme test of Christian character, the pocket test, let me say that of the 2,550 gathered in during thirty years, many are, I believe, in heaven now, a little army of them are in China or Japan, others are scattered over the country from Alaska to Florida. There were, in round numbers, four hundred Christians resident near our missions in 1904-5, with average wages of, say, $30 per month. Their offerings for Christian work were $8,155. And during the last fiscal year, calamities to the country, notwithstanding, they exceeded that amount. It is safe to say that they are very much such Christians as we Anglo-Saxons are, and their average will equal ours.

III. I have been treating with what is fundamental and universal, sin and salvation. Let me add that I do recognize in these Orientals peculiarities differentiating them from other human beings, peculiarities arising out of a heredity re-enforced from generation to generation through thousands of years. I point you to just one fact: The Chinese race-stock is the only one on earth before which Anglo-Saxondom has quailed, before which Anglo-Saxons have run to cover behind exclusion laws; the only one concerning which Americans have admitted that they must be kept out or we must retire! It is the greatest compliment ever paid to any race on earth.

And this it is which gives our work its special significance. There is a place for stratagem in our warfare for our Lord. The hardest work should be done for the strongest races. China and Japan Christianized, and joining with the Anglo-Saxon race for the conquest of the world for Christ—and the millennium will not be far away.

Toward this, our apparently lowly work is rendering a helpfulness beyond the utmost visions of our faith. I cannot indulge in details, but I ask your attention to this extract from an article from Judson Smith of precious memory, on the outlook in China. Dr. Judson Smith, Secretary of our American Board, writing about "The Outlook for Christ in China," says: "If we look at South China, the first thing that impresses us is the phenomenal growth in the churches of the country stations. These numbered 1,564 members, a growth of sixty-five per cent. in a single year. No such gain as this has been recorded in the history of the Board in any field since Hawaii tripled its Christian record almost seventy years ago. It is worth noting that the work is practically self-supporting. These churches, in many instances, build their own chapels and pay the salaries of their own preachers, and schools are multiplying all over the field."

Now what agency has God used to bring to pass such glad re-

sults? The American Board has two American missionaries among these millions of people. They are noble men, Hager and Nelson, never sparing themselves or failing to start and maintain the enthusiasm of others. But what can they do in these country stations, loaded down as they are with duties in the great cities of Hong Kong and Canton? Twice a year one or the other of them tours, mainly on foot, from village to village, counseling workers, examining those believed to have become Christians and baptizing such as are approved. But whose testimony was it which was used by the Spirit to bring these people to Christ? *It was that of self-transported, self-supported missionaries of their own race, returned from California mainly from Washington and Oregon, and some from Australia; and that of others converted through their instrumentality.* And I am sure that I use no exaggeration when I say that there is now in progress throughout China, but especially in South China, a spiritual revolution not less real, nor less significant in its bearings on the conquest of the world for Christ than that in the Roman Empire under the Apostle Paul. For China is a bigger empire than the Roman ever was. It has a larger population than the Roman Empire ever had, and, in its people, a race-stock stronger and healthier than the Roman race-stock ever was. Who shall measure the swelling tide of power and truth and right and Christ when these Oriental people are redeemed? And for this reason I cheerfully invest in this work whatever of time and of strength remain for me here, and am sure that you, my brethren, cannot place your money and your prayers anywhere to better purpose than in this seemingly lowly work of the American Missionary Association among the Orientals in America.

Hawaii.

CHRISTIANITY AND HEATHENISM.

BY THE REV. ALBERT S. BAKER, MISSIONARY AT KEALAKEKUA, HAWAII.

Active opposition to missionary work in Kona, Hawaii, aside from the non-religious opposition of the saloons, etc., comes from the Buddhists, Catholics and Mormons. The Mormons in this district are weak, the Catholics of the old Jesuit type, strong, especially among the Portuguese, and the Buddhists have recently shown new life by opening two new temples, one next door to the parsonage.

A few days ago this modern-looking building, part school, part temple, was dedicated. A procession of gaily dressed Japanese ac-

companied the carriage of the Buddhist priest, which was drawn by men and which also contained the marks of the temple to be set up at the gate. At night the building was gay with lights, and the yard with fireworks. Processions and chanting continued through the following Sunday.

At a recent call on the priest he showed me the inner shrine with its picture of Buddha, and in one portion of the building, a group of some thirty-five children studying aloud at the top of their voices. It is a sign of the times that a defection had already occurred in this

OLD HEATHEN TEMPLE RUINS ON THE HILLTOP ABOVE THE BEACH, BUILT 1791.

school, an equal number of children having been withdrawn to form an independent Japanese school nearby, where the children are not obliged to be Buddhists. Of course all these Japanese children are compelled to attend our regular public schools in English, so the poor little things study in the Japanese schools after the other schools are out, and this all through the long summer vacation.

We are hoping for a Japanese evangelist soon, for as yet we have only been able to reach isolated cases among them. One young man who returned to Japan some time ago, said that he should tell all his relatives about Jesus Christ, for "Buddha is just one photograph." We were much amused one day to receive a call from a Japanese tailor,

who said he would like to see my "preacher coat," as "the Buddhist priest wanted one made just like it."

The day after the dedication of this temple of heathenism, it was heartening to visit one of my Hawaiian churches, where the audience is still called together by the ancient conch shell, and to receive four young people into membership and to baptize fifteen. I am pastor of our central English-speaking church, organized a little over a year ago, and I supply three other Hawaiian churches with an additional oversight of five more with about a dozen preaching stations.

BUDDHIST TEMPLE AND SCHOOL ON THE DAY OF ITS DEDICATION, 1906.

In the last six months, in my four churches, we have received into membership seventeen and baptized eighteen. This number comprises many nationalities, as may be gathered from one little central church of thirty members, including Hawaiian, American, German, Portuguese, Japanese and Chinese.

Twenty-five miles in the saddle with two Sunday-schools, two sermons, two communion services, and two deacons' meetings, is the usual routine for one of the outside churches with its out-station. But in this routine there is always great variety. Discipline for primitive offenses, such as Paul had to deal with at Corinth, questions of government or council, make one sad or cheer, and even amuse. Through

all, the real Christian spirit is seen in these churches, and the universal brotherhood is splendidly illustrated.

It is as surprising to find individual communion cups the rule in our churches here, as it is to become accustomed to the use of "hard-tack" as a substitute for our communion bread in this land where the people live on "poi." Would that others were as careful in the matter of grape juice, "the fruit of the vine," for, when at times it is impossible to obtain the juice, a bottle of soda water is substituted; no wine for us.

Near the church visited the day after the Buddhist dedication, are

BUDDHIST PROCESSION AT THE DEDICATION OF THEIR "TEMPLE," 1906.

the ruins of five of the old Hawaiian "heians," or temples, where bloody sacrifices were offered, as can be seen by a fragment of the old sacrificial stone, grooved to fit the shoulders, with a hole for conducting away the blood. Near one temple are still more ancient picture writings on the rocks, and all the peculiar Hawaiian growths and formations are full of interest. Heathenism as a religion is stamped out among the native Hawaiians, the only evidence left being the strong superstition in regard to native doctors and the power of charms and sorcery.

The work is decidedly encouraging in spite of many hindrances. Two new chapels have been built the past year to offset the new tem-

NEW CHAPEL ON DAY OF DEDICATION, 1906.

ples, educated young people are taking hold of Christian work, and with a continuous quiet revival of religious interest, the ground is being prepared for greater things in the future. Will not you of the mainland stand by us at this interesting outpost of Christian civilization?

The Eskimos.

ESKIMO WOMEN.

REV. JAMES F. CROSS, MISSIONARY.

Women do not differ more than men. But the difference, like every womanly quality, is more attractive. It is harder for men to understand the women of a strange race than his own sex. So men are wont to misjudge the women. Recently an Eskimo, looking at

a picture of an airy, fairy woman of the Gibson type, said, "Why does this white woman waste so much calico on her dress? White women must be very thoughtless and extravagant." And several years ago, an Indian said to me, "When you are busy, why don't your wife bring her own wood and water, is she indisposed?" On the other hand, a white man who was a great admirer of Indians said, "The men are all right, but the women are loathsome and hardly human." And I have often heard men say, "The Indian man is a fine type of manhood, but the Indian woman is scarcely human, and has hardly a trace of womanly qualities." This is an utterly false estimate of the Indian and Eskimo women. For, according to my own observations, confirmed year after year, the native woman shows a higher type of womanliness than the man of manliness. As a maid, wife, mother, she is always showing the traits of true womanhood. As a maid she is shy and reserved, careful of her deportment, so that nothing may be spoken against her. As a wife, she is devoted to her husband and home; she protects his property and interests. She is industrious to an extent that ought to shame the men. As a mother, she gives up everything to her child, and her devotion lasts through life. No task is too heavy and no sacrifice is too great for her child.

It is not true of either the Indian or the Eskimo woman that she is only the beast of burden and slave of the man. The Eskimos share in the common burdens of work and common property more equally than most foreigners, and far more than many thoroughbred Americans.

The Eskimo woman helps her husband in his work when he needs her help. And he, in turn, helps her in many of her household duties. He is not above helping her wash, sew and cook. They have some property in common, and some is individual; in most cases, the husband respects the wife's right in her property. In cases where he fails to do this he suffers justly from a tongue as sharp and barbed as a harpoon and with a much longer handle. Sometimes family troubles lead to blows of which the wife receives the larger share. But cases are not uncommon when the husband comes out "thoroughly beaten in the first round."

A woman who is expert in the line of scolding pays the penalty. We have one such in the Cape village. Her husband accepts it very philosophically and says, "It sounds unpleasant but don't hurt, and she is a very industrious woman and an expert trader." If I remember, Socrates made almost the identical defense for his Xantippe. But the Cape people use this woman as a standard. Only yesterday Netaxite said of a white woman, "She scolds just as hard as Kitsenna's wife."

In the past the Cape natives who were strong in numbers used to steal choice women from the villages up the coast. Whether they got this custom from Roman history, or modern Turkish custom, I am unable to say from my personal investigation. When the women became dissatisfied they would run away home and recapture was hard. A man who had a wife given to running away would cut the tendon Achilles to prevent it. But my informant said, "They don't do that now they Christians." My own impression is that Christianity has led to a less forcible way of winning a wife rather than a less cruel way of keeping her.

The Eskimos, like the Indians, have come in contact with the vilest class of men that the world holds, and the Eskimo women have been the victims. For years it was the custom of the captains of the whalers on coming to the Arctic Ocean to procure a harem of native girls to keep on board their vessels during their stay. Their method was to get the father or guardian drunk, and then for a few sacks of flour to buy a girl In some cases, children as young as eleven years were so procured. This custom has continued up to the present time, and only in August, 1906, has a man been arrested for this crime. It is to be credited to Captain Hamblet of the Revenue Cutter Thetis, and Marshall Isaac Evans, that they captured the most notorious criminal that the Arctic Ocean has even seen. It remains to be seen whether Behring Sea justice will punish him. He is an old man, and has not years enough to live to expiate one hundredth part of the crime he has committed.

The home life of the Eskimo woman is a busy one. Dressing and tanning the skins, making the fur clothing and almost countless mukluks, sealskin boots, travelling, trading, fishing, cooking, gathering fuel when the men are hunting, are the work which falls to her. In sewing she sits on the floor, has a thimble on her index finger, and always pushes the needle toward her. In this way she does almost inimitable work. The boots are waterproof and very lasting and the fur garments are equal to any made by a furrier in neatness, fit and durability. The women share with the men the general cheerfulness of their life. They are full of fun, love joking and playing tricks, and watching a white man's embarrassment in strange environment. The girls and young women take readily to the new styles of clothing, which they see at Nome and in the magazines. And you often see a neat embroidered or lace collar peeping out at the neck of the beautiful deerskin artiga. And the babies and young children are dressed in spotless white after a pattern seen in some magazine or on some passing child in a neighboring town.

To no one has the Gospel been of more help than to the Eskimo women. A few weeks ago a young man expressed it far better than I can. He said, "Long ago Captain Newth and the whalers catch plenty of Cape girls, and if no Mission at Cape, I think he catch them all the time now yet. But Mission come, he then catchem all the time only seven, and many years now he catchem none." Four things are doing much for the women; the Gospel bringing light to their souls. They receive it with joy and are obedient to its teaching. The school brings them into a wider life and opens to them a larger world. The sewing machine makes possible the clothing which has come with the coming of civilization and compensates for the fur that has gone at the approach of the white man. The mission sewing machine often runs sixteen hours a day. Last of all, not in order of need, is soap. Among articles which are better than money up here, soap is one. Dirt is coming to mean disgrace, only to be wiped out with soap, which they buy, barter or beg, according to their possessions, and use according to their means or to the stock which is available. It is for the church to give them the Gospel, the nation to give them the school, and they will do the rest. A year's experience is not long enough to know how much progress is being made in any line.

The marriage relation has been loose, as it is among all native races. It leads to much trouble and hardship on the part of an abandoned wife and her children. There is room for improvement in this. And those who have come into the church have pledged themselves to observe and urge Christian marriages. The women are loyal to the church and are at every meeting, unless something more serious than a headache keeps them at home. The age or size or disposition of the child from three days old up, is not a sufficient cause for their staying away from church. Many times we have a full chorus not planned by the pastor or music committee. But it is infinitely better than preaching to a childless audience, or to empty pews, which ought to have mother and child. It is a constant inspiration to see the bright, eager faces of the women listening and caring for the babies at the same time, and their attention and devotion promises well for the homes and children.

RECEIPTS FOR NOVEMBER, 1906.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for November	$10,336.00
Previously acknowledged	352.78
	$10,688.78

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $230.03—(of which from Estates, $180.21.

Bath, Miss S. F. Drummond, 5. Kennebunkport, Mrs. Horace Smith, 1.50. Portland, West C., 5. Searsport, First, 9.12. South Bristol, Union C., 3.20. Woodfords, Girls' Mission Band, *for S. A. Lincoln Normal School, Marion, Ala.*, 8. Yarmouth, First C., 10.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treasurer, $8.00.

Bridgton, 8.

ESTATES—Parsonfield, Estate of Daniel Smith, 8.22. Portland, Estate of Daniel Lane, 86.95. South Portland, Estates of M. S. and A. H. Titcomb, 85.04.

NEW HAMPSHIRE, $1,119.59—of which from Estates, $792.53.

Alstead Center, Ladies' Mission Circle, *for S. A. Brewer Normal School, Greenwood, S. C.*, 2. Bath, Rev. W. P. Elkins, 1. Bennington, 10.02. Greenland, 20.75. Hanover, Rev. S. P. Leeds, *for Chinese Missions in San Francisco*, 5. Laconia, 102. Lyme, 46. Marlboro, 14.12. Merrimac, Mrs. Geo. H. Parkhurst, *for S. A. Talladega Coll.*, 6. Milton Mills, Augustus Fay, 1; Mrs. Augustus Fay, 2; Chas. Gross, M. D., 5; M. F. Lowd, 10; Mrs. John Townsend, 10. *for Piedmont Coll., Demorest, Ga.* New Boston, Presb. Ch., 15; Mizpah Circle, 5; Primary S. S., 2.50; Mrs. Warren, 2.50, *for Allen Normal School, Thomasville, Ga.* New Ipswich, Children's Fair, add'l, 1; Ossipee, First, *for S. A. Straight U.*, 15. Penacook, 12.87. Salisbury, 3.65. Swanzey, 2.

NEW HAMPSHIRE FEMALE CENT INSTITUTION AND HOME MISSIONARY UNION, Miss Annie A. McFarland, Treasurer, $32.65.

Webster Ch., 17.65. W. M. S., *for S. A. Brewer Normal School Greenwood, S. C.*, 15.

ESTATES—Concord, Estate of Fannie A. Goss, 16 25; Estate of Hannah A. Goss, 2.43; Estate of C. D. B. Jackson, 166.67. Cornish, Estate of S. W. Westgate, 11.78. Exeter, Estate of Rev. J. R. Chapman, 376.42. Hanover, Estate of Susan A. Brown, 75.82. Holderness, Estate of Hannah P. Brown, 33.33. Keene, Estate of 'mily S. Robinson, 59.38 (Reserve Legacy, 39.58) 19.80. Milford, Estate of Christiana Moore, 56.00; Estate of Abel C. Crosby, 21.21; Estate of C. B. Harris, 11.92.

VERMONT, $1,501.46—of which from Estate, $1,212.97.

Bakersfield, 2.05. Burlington, First, 100.16. Chester, 9.21. Milton, 2. Orwell, 42.23. Rutland, "A Friend," 5. Thetford, First, 12.84. Vergennes. S., 10. Westford, 5.

WOMAN'S HOME MISSIONARY UNION OF VERMONT, Mrs. Charles H. Thompson, Treasurer, 100.00.

Springfield, "Two Friends," 100.

ESTATES—Brattleboro. Estate of Rev. L. Grout, 316.73. Burlington, Estate of Julia Francis Hickok, 195.39. Dorset, Estate of M. B. Fuller, 79.17. East Hardwick, Estate of Mrs. M. S. Stone, 5.67. Middlebury, Estate of Clarissa S. Burditt, 31.67. Weston, Estate of Mrs. S. A. Sprague, 31.67. White River Junction, Estate of R. C. A. Latham, 548.67. Woodstock, Estate of Mrs. E. W. Lewis, 4.

MASSACHUSETTS, $8,471.14—of which from Estates, $5,290.56.

Andover, C. E. in South C., 10; Florence Abbott's S. S. Class, *for S. A., Marion, Ala.*, 5; Rev. C. C. Starbuck, *for Talladega Coll.*, 1. Attleboro, Second, 58.75, Blandford, First, 6.56.

Boston, Shawmut, 45; F. H. Dickinson, *for Talladega Coll.*, 1; H. A. Wilder, *for Talladega Coll.*, 250. Charlestown, Winthrop, 7.83. Dorchester, "A Friend" in Second Ch., 10. Dorchester Center, L. H. M. S. of Village Ch., *for Special Need, Williamsburg, Ky.*, 8. Roxbury, Mrs. M. J. Weston, 200.

Boxford, First, 4.84. Braintree, First, 4. Brookline, All Saints Ch. Mission Circle, *for Silverware, Williamsburg, Ky.*, 5. Cambridge, Pilgrim, 31.71; Prospect St. Ch., 1.50. Chelmsford, Central, 2. Chicopee, C. E. of Third Ch., 15 (5 of which *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*). Clinton, 3. Dalton, W. M. Crane, *for Bld'g Fund, Tougaloo U.*, 100; "A Friend," *for Fisk U.*, 100. Danvers, Maple St. Ch., 102.84. Dedham, First, 63.80. Dover, First, 4.40. East Rochester, 5. Enfield, Woman's Auxiliary, 20 (10 of which *for Cotton Valley, Ala.*, and 10 *for Debt*); Mrs. F. A. Downing, through W. H. M. U., *for Pleasant Hill, Tenn.*, 3.46. Globe Village, Free Evan. C., 25.31. Greenfield, First, 20. Hadley, First S., 5. Hatfield, 46.07. Hathorne, James H. Gregory, Ninety Copies "Ready Money," *for Talladega Coll.* Haver-

hill, West S., 30, to const. J. FRANK GILMAN, L. M.; Miss E. C. Ames, *for Emergency Fund, Williamsburg, Ky.*, 100. Haydenville, 6.08. Holbrook, Winthrop Ch., 38.05. Holyoke, First, 25.86. Hyde Park, Mrs. Sanger, 40; Howell F. Wilson, 25, *for Piedmont Coll., Demorest, Ga.* Lancaster, Woman's Aux., *for Cotton Valley, Ala.*, 15; Young Ladies' Miss'y Soc.. *for Chinese Work in San Francisco*, 5. Lawrence, South, 5.05. Leverett, First, 10. Lexington, Hancock C.. 45. Lowell, Ladies' Home Miss'y Aux. of Pawtucket Ch., *for Silverware, Williamsburg, Ky.*, 5. Mansfield, Orthodox C., 20.22; Boys' Class No. 30, *for Piedmont Coll., Demorest, Ga.*, 1. Marblehead, J. J. H. Gregory, Two Boxes Books, *for Students at Straight U., New Orleans, La.* Marlboro, Primary, Junior and Senior Depts in Union S. S., *for Model Home, Piedmont Coll.*, 15; C. E. in Union Ch., *for Model Home, Piedmont Coll.*, 10; Miss Grace Greeley, *for S. A. Brewer Normal School, Greenwood, S. C.*, 5. Medford, Union Ch., 6.47. Medway, Village Ch., 5.21. Monson, Emily J. Chapin, 5. New Bedford, Trinitarian C., 25.97. Newburyport, Oldtown S. S., *for S. A. Talladega Coll.*, 12. Newtonville, "A Friend," 15. Northampton, "W," 300; "A Friend," 15; "A Friend," 5. North Attleboro, Oldtown C., 7. Northboro, Primary Dept. of S., *for Alaska Mission*, 5. North Brookfield, First, 29.10. Palmer, L. H. Gager, *for S. A. Talladega Coll.*, 100. Pittsfield, H. M. S. of South Ch., *for S. A. Avery Inst., Charleston, S. C.*, 13; Mrs. Mary E. Sears, 5. Plymouth, Ch. of the Pilgrimage, 10.96. Salem, Tabernacle C., *for Re-building Chinese Missions in San Francisco*, 62.41. Shrewsbury, C., *for Piedmont Coll. Demorest, Ga.*, 15. South Deerfield, 31.86. South Framingham, Miss Mary L. Daniels' S. S. Class, in Grace Cong'l Ch., *for S. A. Saluda Sem., N. C.*, 2,50. Springfield, Hope C., 25.70; North C., 66.25, Dr. Moxom's Class in South Cong'l S. S., 30 (10 of which *for Christian Endeavor Hall, Santurce, Porto Rico*, and 20 *for Debt*); Bessie E. Scantlebury's S. S. Class, *for S. A. Pleasant Hill, Tenn.*, 5. "A Friend," *for S. A. Fisk U.*, 25. Stoneham, C., 23.49; Jr. C. E., *for S. A. American Highlanders*, 5. Sturbridge, First, 12.15. Taunton. East Ch., 5.18. Three Rivers, L. Soc. of Union Ch., *for Piedmont Coll., Demorest, Ga.*, 25. Wakefield, 31.08. Webster, C., 32.42; Josiah Perry in First Cong'l Ch., 40. Wenham, C., *for S. A. Talladega Coll.*, 10. West Brookfield, "A Friend," *for New Church at Pleasant Hill, Tenn.*, 10. Westfield, Second, 25. West Medway, Second, 20. West Tisbury, First, 8. Whitman, First C. E., *for Highland Normal College, Williamsburg, Ky.*, 25. Worcester, Lake View C., 7.50. —— 25.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASS. and R. I., Miss Lizzie D. White, Treasurer, $485.00.

Amherst, Aux. in First Ch., *for Fisk U.*, 50; Aux. in College Ch., *for S. A. Talladega Coll.*, 30. W. H. M. A., *for Salaries*, 380; Special, *for Highland Normal College, Williamsburg, Ky.*, 25.

ESTATES—Watertown, Estate of Mary Jane Snow, by Walter B. Snow, Trustee, 871.66 (Reserve Legacy, 581.10) 290.56. Worcester, Estate of E. A. Goodnow, 5,000.

RHODE ISLAND, $354.56.

Central Falls, 66.66. Kingston, 90. Providence, Union Cong'l Ch., 179,90: Home Miss'y Band Aux., Beneficent Ch., *for Cutlery for Table, Highland Normal College, Williamsburg, Ky.*, 10: Miss Kate Tradd, *for S. A. Talladega Coll., Talladega, Ala.*, 8.

CONNECTICUT, $6,389.31—of which from Estates, $3,966.75.

Bridgeport, South S., 25; "A Friend," *for Debt*, 50. Canton Center, 10. Colchester, First, 36.36. Collinsville, 20.27. Cornwall, Second, 31. Cromwell, C. E., *for Work in Porto Rico*, 5. East Haven, L. M. Soc., *for S. A. Talladega Coll.*, 25. East Windsor, First, 19.44. Ellington, 59.62. Franklin, 6.33. Granby, "A Friend," 5. Greenwich, Second, 33.78. Griswold, First, 14.75. Hadlyme, 12. Hartford, Farmington Ave. C., 121.40, to const. MRS. MARY R. STORRS, MRS. ROBERT A. LING, MRS. FRANKLIN H. SEARLE and JOHN G. ROOT, L. M's. Manchester, Second, 232.31. Meriden, First S., 15.37; Center C., 25. Middletown, First Ch. S. S., *for S. A. Talladega Coll.*, 12.50. Nepaug, "Good Times Club," *for Macon, Ga.*, 1.62. New Canaan, 16.50. New London, First Ch. of Christ, 23.15; Martha Strong Harris, *for Talladega Coll.*, 100. Northford, 9. Norwich, First, 16.84. Oakville, Union C., 10.52. Plainville, "A Friend," 20. Rockville. Union Cong'l Ch. of Christ, 107.10 (8 of which from Primary Dept., *for S. A. Marion, Ala.*). Salisbury, 6.35. Seymour, 38.79. Sharon, 8 83. Southington, First S., 21.54. Stafford Springs, 30.03. Stamford, First C., *for Christian Endeavor Hall, Santurce, Porto Rico*, 10; Mr. and Mrs. Hugh L. Cooper, of First Cong'l Ch., *for Bld'g Fund, Christian Endeavor Hall, Santurce, Porto Rico*, 500; E. L. B. Fay, *for American Highlanders in Tenn.*, 1. Stonington, C. E., *for Christian Endeavor Hall, Santurce, Porto Rico*, 5. Talcottville, 108. Thomaston, First, 12.50. Tolland, Jr. C. E., *for S. A., Marion, Ala.*, 8. Vernon Center, Jr. C. E. S., *for S. A., Marion, Ala.*, 4. Waterbury, Bunker Hill C., *for Black Mountain Acad., Evarts, Ky.*, 6.35; Second, 355.19; Mary L. Mitchell, *for Talladega Coll.*, 50. Willimantic, E. P. Woodward, *for S. A. Talladega College*, 25. Woodbridge, 16.12. —— "In Memory of S. P. C," 25.

WOMAN'S CONG'L HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, $126.00

Bridgeport, South Ch. L. B. Soc., *for Thomasville Ga.*, 45. Franklin, Aux., *for Thomasville, Ga.*, 8. New Canaan, W. H. M. S., *for Thomasville, Ga.*, 26. Orange, Aux., 47 (20 of which *for Grand View, Tenn.*, 15 *for Thomasville, Ga.*, and 12 *for Cotton Valley, Ala*).

ESTATES—Berlin, Estate of Harriet N. Wilcox, deceased, 371.42 (Reserve Legacy, 247.62) 123.80; Estate of Harriet N. Wilcox, 1,506.66. Brooklyn, Estate of Mary E. Ensworth, 8.29. Clinton, Estate of George W. Hull, 167.77. Ellington, Estate of M. E. K. Chapman, 100. Franklin, Estate of Lydia Lathrop, 818.85. Greenfield Hill, Estate of Samuel A. Banks, 323.33. Hartford, Estate of Amelia C. Hale, 594.71. Short Beach, Estate of Mrs. Sophia P. Ray, by W. A. Burr, Exec., 1,000, less State Tax, 30=970 (Reserve Legacy, 646.66) 323.34.

NEW YORK, $777.30.

Albany, First C., 20.63; First S., 17.14; C. E., 3; King's Daughters, 5. Berkshire, First, 13. Binghamton, Miss S. D. Crafts, *for Marion, Ala.*, 15. Brooklyn, Atlantic Ave. Chapel of the Clinton Ave. Ch., 8; Flatbush S., *for Christian Endeavor Hall, Santurce, Porto Rico*, 25; "A Friend in Flatbush." *for Christian Endeavor Hall, Santurce, Porto Rico*, 1. Canaan Four Corners, 2.16. Castile, "E. D. B.," 2.50. Chili Station. Elizabeth B. Johnston, *for Bld'g Fund, Gloucester School, Cappahosic, Va.*, 5. Clifton Springs, Mrs. Catherine O. Dill, 6; Ladies of the *Sanitarium*, Bbl. Goods. Crown Point, First, 19. Deansboro, C. E., *for*

Christian Endeavor Hall, Santurce, Porto Rico, 12.50. De Ruyter, 3. Dunkirk, "A Friend," *for Fisk U.*, 25. East Aurora, Grace L. Hendry, *for S. A. Talladega Coll.*, 5. East Bloomfield, First C., 32.42; Mrs. Eliza S. Goodwin, 5. Ellington, Charles Rice, *for Allen Normal School, Thomasville, Ga.*, 1. Elmira, St. Luke's Ch., 3.80. Geneva, Miss Laura E. Smith, *for Furnishing Tougaloo U.*, 3 75. Homer, 10.53. Lockport, Thomas Milling Company, Ten Bbls. Flour, *for Talladega Coll.* New York, Rev. D. Stuart Dodge, *for Talladega Coll.*, 100. North Pitcher, 2.40. Norwich, First C., 9.33 Pitcher, 8. Randolph, "A Friend," *for Christian Endeavor Hall, Santurce, Porto Rico*, 5. Riverhead, Mrs. S. O. Benjamin, *for Freight to Saluda, N. C.*, 1.55. Scarboro-on-Hudson, Mrs. Clinton S. Arnold, in Memory of her mother, MRS. HARRIET M. COLE, 25. Sherburne, First S., *for S. A. Talladega Coll.*, 15.41; Hon. C. C. Fuller, *for Talladega Coll.*, 10. Troy, C. E. of First Ch., *for Christian Endeavor Hall, Santurce, Porto Rico*, 6.25; Primary S., *for King's Mountain, N.C.*, 2.26. Utica, Plymouth, 23.66. Wainscott, Wilson Walker, *for Furnishing Girls' Hall, Gloucester School, Cappahosic, Va.*, 10. Warsaw, 14.76. Wolcott, Sue G. Craft's S. S. Class, *for S. A., Marion, Ala.*, 5.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas., $293.25.

Brooklyn, Atlantic Ave., S. S. of Clinton Ave. Ch., 18.20; Park Ave. Branch W. M. S., 15 (7.50 of which *for Fisk U.* and 7.50 *for Porto Rico*). Candor, C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico*, 5. Cortland, L. M. S., 50 (25 of which *for King's Mountain, N. C.* and 25 *for Porto Rico*). Hamilton, L. S., *for Scholarship Fisk U.*, 7. Homer, Aux., 25. New York, Broadway Tabernacle Soc. Woman's Work, 22; "A Friend," 22.55. Richmond Hill, Union Ch. C. E., *for Blanche Kellogg Inst., Santurce, Porto Rico*, 5. Saratoga Springs, N. E. Ch. W. M. S., *for Goodridge Memorial Fund, Talladega, Coll.*, 20. Sherburne, H. M. S., 41.50. Utica, Plymouth M. S., 20 (10 of which *for Sal. King's Mountain, N. C.* and 10 *for Work among American Highlanders*). Warsaw, W. U., 2. White Plains, L. A. S., *for S. A. Fisk U.*, 25. W. H. M. U., *for Christian Endeavor Hall, Santurce, Porto Rico*, 15.

NEW JERSEY, $27.00.

East Orange, First, *for Christian Endeavor Hall, Santurce, Porto Rico*, 25. Newark, First C., add'l, 2.

PENNSYLVANIA, $225.15.

Cannonsburg, Thomas Jones, *for S. A., Marion, Ala.*, 1. Lansford, Second, 10 60. Harrisburg, M. M. Miller, *for S. A. Talladega Coll.*, 5. Milroy, White Memorial C., 17.55. New Wilmington, "Friends," by Miss Kuhn, *for Sewing Machine for Le Moyne Inst., Memphis, Tenn.*, 19. Philadelphia, Central, 117; Miss Helen T. Higgins, *for S. A. Saluda Sem., N. C.*, 3; Walter Ricks, *for Furnishing Girls' Hall, Gloucester School, Coppahosic, Va.*, 2; C. C. Savage, *for S. A., Grand View, Tenn.*, 50.

OHIO, $501.09.

Austinburg, 10. Cleveland, Lake View, 3.65; Plymouth, 10; Theo. N. Bates, *for Theological Hall, Talladega Coll.*, 5. Columbus, Mayflower S. Birthday Offering, *for Atlanta Theological Sem., Atlanta, Ga.*, 4.02; Plymouth S., *for Grand View, Tenn.*, 5.50; South, 3. Elyria, Second, 6; Miss Jessie V. Dickinson, 1. Garrettsville, Mrs. R. Freeman, *for S. A. Lincoln Sch., Meridian, Miss.*, 25. Hiram, Miss Myrta G. Parsons, *for S. A. Brewer Normal School, Greenwood, S. C.*, 75 cts. Kingsville, Mrs. S. C. Kellogg, 10; Miss Eliza S. Comings, 6.50. Lorain, First C., 17.36. Lucas, 10. New London, C., 31.10 (30 of which to const. MRS. ELLEN M. HEALY L. M.). Oberlin, First, 36 28; "The Centennial" (Mission School), *for Alaska Mission*, 6.77; Rev. H. B. Hall, 25; Maynard Metcalf, *for Sci. App., Talladega Coll.*, 50; Mrs. T. W. Woodside, 30, to const. HERSELF L. M. Olmsted Falls, 2. Painesville, First, 25. Washington, 10. Williamsfield Amelia Rose, *for Pleasant Hill, Tenn.*, 1.58. Wayne, S., 10. York, C., 6.

WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treasurer, $149.58.

Andover, W. M. S., 1.75. Ashtabula, First W. M. S., 25. Cleveland, Archwood W. M. S., 7.20. Conneaut, W. M. S., 14.50. Lima, W. M. S., 4.08. Lorain, W. M. S., 2.15; Inter. C. E., 2; S. S., 1.21. Mansfield, Mayflower W. M. S., 5. Oberlin, Second L. S., 24. Painesville, W. M. S., 5.40. Richfield, W. M. S., 1.50. Sandusky, W. M. S., 1,40; Miss Jislet's S. S. Class, *for Alaska Mission*, 1. Springfield, First W. M. S., 13; C. E., *for Pleasant Hill, Tenn.*, 5. Tallmadge, W. M. S., 20. Wellington, W. A., 13.55 (5 of which *for Chinese Missions in San Francisco*). West Andover, W. M. S., 1.80.

INDIANA, $7.25.

Marion, C. E., *for S. A. Highland Normal Coll., Williamsburg, Ky.*, 2. Wabash, Cora Small, *for Memphis, Tenn.*, 5.25.

ILLINOIS, $780.05.

Amboy, 5. Bowen, 15.15. Brimfield, Jr. C. E., *for Marion, Ala.*, 5. Byron, 6. Canton, 65.35. Cary Station, Mrs. Mary E. Smith, 5. Chicago, First C. E., 5.85; Bowmanville, C., 11.61; C. E. of Covenant Ch., 5; St. James Evan. German Ch., 2.61; Union Park Ch., 50; Warren Ave., 19.64; Mrs. E. A. Goodrich, *for S. A. Brewer Normal School, Greenwood, S. C.*, 1; Montgomery Ward & Co., Lot of Carpet, *for Talladega Coll.*; Rev. Sydney Strong, *for Freight to Memphis, Tenn.*, 3; Mrs. Tuthill, *for Memphis, Tenn.*, 10; Mrs. Lulu Goff Wichart, *for Memphis, Tenn.*, 10. Creston, 10.38. Des Plaines, 8.40. Dover, 14.50. Elmwood, 3.34. Hinsdale, Dr. L. P. Haskell, 25. Joliet, Rev. S. Penfield, 15. Joy Prairie, 23.40. Lee Center, 4.55. La Grange, Effie C. Hill, *for S. A. Talladega Coll.*, 3. Loda, 25.69. Marseilles, First, 14. Oak Park, Iowa St. Ch., 2. Olney, Satie Schmolhausen, *for Pleasant Hill, Tenn.*, 3. Princeton, First S., *for Work in Porto Rico*, 10. Rio, 17. Sheffield, 81.57. Stark, 8.85.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. A. O. Whitcomb, Treas., $290.16.

Albion, W. S., 2.20., Ashkum, S. S., 2.31 (of which 1.16 *for Moorhead, Miss.*, and 1.15 *for Marion, Ala.*). Aurora, C. E., *for Tougaloo U.*, 5. Chicago, Auburn Park W. M. S., 1; Douglass Park, Primary S., *for Raven Fund, Marion, Ala.*, 5; New England W. S., 31.73; North Shore W. M. S., *for Katherine Ainslie Rooms in New Dormitory, Marion, Ala.*, 50; Ravenswood W. S., 15; Rogers Park W. S., 3. De Kalb, C. E., *for Black Mountain Acad., Evarts, Ky.*, 10. Dwight, M. B., 1.23. Emington, W. S., 5. Kewanee, L. L., *for Dormitory, Marion, Ala.*, 25, W. M. S., 10. La Grange, W. S., 32.50. Lombard, L. P., 5. Mendon, S., *for Raven Fund, Marion, Ala.*, 10; W. S., 7. Moline, Second, Jr. C. E., *for Marion, Ala.*, 25 cts. Oak Park, First, W. S., 2. Plainfield, W. S., 10. Rantoul, C. E., *for Dormitory, Marion, Ala.*, 13.09. Rockford, Second W. S., 24.25;

Second W. S., *for S. A. Howard U.*, 5. Rollo, M. B., 60 cts. (30 cts. of which *for Moorhead, Miss.*, and 30 cts. *for Marion, Ala.*). Stillman Valley, W. S., 10. Thawville, Jr. C. E., 4 (2 of which *for Moorhead, Miss.*, and 2 *for Marion, Ala.*).

MICHIGAN, $207.47.

Benzonia, C., *for Fisk U.*, 54.40. Detroit, Brewster C., 17.63. Grand Blanc, 7.30. Hopkins, Second, 12.44. Kalamazoo, Intermediate C. E., *for S. A. Straight U.*, 4. Mendon, Mrs. J. V. Hickmott. 1. Romeo, 23.63. St. John's, C., 10. South Haven, First, 19.46; Maple Grove S., 5; "Friends," 7; R. D. Himes, 5, *for Dormitory, Marion, Ala.* Stanton, C. E., *for Moorhead, Miss.*, 5; Felton S. S., *for Moorhead, Miss.*, 2.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN. Mrs. A. H. Stoneman, Treasurer, $33.61.

Benton Harbor, 4.18. Clinton, 3.63. Cadillac, 8.10. Eaton Rapids, W. M. S., 4; S. S., 4. Litchfield, 11. (Total, 34.91. Less amount reported by mistake, 1.30.)

IOWA, $467.05.

Cedar Falls, 59.40. Cedar Rapids, First C., Box Goods; Miss Jones, *for Moorhead, Miss.*, 50 cts.; Miss C. A. Tuffts, *for Girls' Industrial School, Moorhead, Miss.*, 5. Council Bluffs, First, 30. Davenport, Edwards C., 25.65. Genoa Bluffs, 4. Gowrie, Girls' S. S. Class, 2.50. Lewis, 6. Magnolia, S., 2.50. Maquoketa, Miss Mary C. Shaw, 4.50. Monticello, 28. Montour, 18.30. Mt. Pleasant, Cong'l Club, *for S. A., Savannah, Ga.*, 10. Reinbeck, 7.08. Sheldon, First, 45.67. Tabor, 42.36.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Mrs. H. K. Edson, Treasurer, $175.59.

Alden, W. M. S., *for Beach Inst.*, 15. Des Moines, North Park W. M. S., *for Porto Rico*, 6.75. Gilbert Station, W. M. S., *for Beach Inst.*, 5. Independence, W. M. S., *for Porto Rico*, 4; "Personal," *for Pleasant Hill*, 5. Iowa City, S. Schs., *for S. A. Beach Inst.*, 90 cts. McGregor, W. M. S., *for Porto Rico*, 20; C. E., *for Pleasant Hill. Tenn.*, 15. Rock Rapids, C. E., *for Pleasant Hill, Tenn.*, 2.75. Salem, W. M. S., 15 (5 of which *for Beach Inst.*); W. M. S., *for S. A. Pleasant Hill, Tenn.*, 9.30. Traer, W. M. S., 54.39. Washta, W. M. S., *for Beach Inst.*, 2.50. Waverly, C. E., *for Pleasant Hill, Tenn.*, 5. Whiting, W. M. S., *for Beach Inst.*, 15.

MINNESOTA, $213.19.

Austin, First C., 28.14. Cannon Falls, 7. Duluth, C. E., *for S. A. Fisk U.*, 50. Mankato, 12. Marshall, C., 22.35. Mazeppa, C., *for Dormitory, Marion, Ala.*, 10. Minneapolis, Plymouth, 42.30; Pillsbury-Washburn Flour Mills Co., *for Porto Rico*, 10. Moorhead. C., *for S. A. Girls' Industrial School, Moorhead, Miss.*, 10. Owatonna, C., *for S. A. Fisk U.*, 2. St. Anthony Park, 14.30. Waseca, C., add'l, 50 cts.

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, Mrs. W. M. Bristoll, Treasurer, $4.60.

W. H. M. U., *for Moorhead, Miss.*, 4.60.

WISCONSIN, 107.64.

Barneveld, C., 3.50; Ladies' Aid Soc., 1. Berlin, Miss Lucy Fitch and Calega Friend, *for S. A. Saluda Sem., Saluda, N. C.*, 10. Clintonville, First, 8. Menasha, 37.65. Plattville, W. M. S., *for S. A. Lincoln School, Meridian, Miss.*, 2.20; Second Prim. S. S., *for Meridian, Miss.*, 4. Ripon, First, 34.81. Rosendale, 6.48.

MISSOURI, $28.43.

Kidder, C. E., 2.43. Meadville, 6. Webster Groves, C., 20.

KANSAS, $82.44.

Carson, 15.59. Kansas City, First, 8.50. Overbrook, 4.50. Paola, 13.55. Sabetha, First, 10.85. Topeka, First, 19.45; Mrs. Geo. Hay, 5. Russell, First, 5.

NEBRASKA, $35.65.

Arborville, 10.80. Arlington Cong'l Ch. of Christ, 3. Blair, 8.35. Exeter, First, 13.50.

SOUTH DAKOTA, $79.21.

Academy, C. E. of Ward Academy Ch., 3. Alcester, 5. Clear Lake, 2.75. Eureka, German Chs., 5. Milbank, First, 17.02. Sioux Falls, First, 20.65. Vermilion, 25.79.

COLORADO, $39.15.

Boulder, First, 23. Silverton, Ch. and S. S., 16.15.

NEW MEXICO, $3.15.

Albuquerque, L. M. Soc., 3.15.

CALIFORNIA, $1,015.10.

North Berkeley, C., *for S. A. Tillotson Coll., Austin, Texas*, 5. Santa Paula, Nathan W. Blanchard, 1,000. Sierra Madre, First, 10.10.

OREGON, $10.00.

WOMAN'S HOME MISSIONARY UNION OF OREGON, Mrs. C. F. Clapp, Treasurer, $10.00.

Ashland, L. M. S., *for the Alice McCarroll Scholarship Fund, Marion, Ala.*, 10.

WASHINGTON, $37.65.

Ritzville, First German C., 5; German Zion Ch., 10. Spokane, Plymouth, 22.65.

DISTRICT OF COLUMBIA,, $80.00.

Washington, Miss Emily S. Cook, 20 (15 of which *for Chinese Missions in San Francisco, Cal.*, and 5 *for Work in the Hawaiian Islands*); Livingston, Missionary Soc. of Howard University, 10; Thomas Walker, *for Talladega Coll.*, 50.

VIRGINIA, $33.35.

Hampton, John H. Diggs, *for Furnishing Girls' Hall, Gloucester School, Cappahosic, Va.*, 2. Rappahannock, S. S. Convention, *for Gloucester School, Cappahosic, Va.*, 16.15. Sassafras, Bethel Baptist Ch., *for Furnishing Girls' Hall, Gloucester School, Cappahosic, Va.*, 10.20. Townsend, Lodge 3489, G. U. O. of O. F., *for Furnishing Girls' Hall, Gloucester School, Cappahosic, Va.*, 5.

KENTUCKY, $103.98.

Berea, John Pasco, *for Wiliamsburg, Ky.*, 25. Somerset, James Denton, *for Williamsburg, Ky.*, 25. Williamsburg, "A Friend," *for Highland Normal Coll.*, 53.98.

NORTH CAROLINA, $16.72.

Enfield, Chapel Collection, *for Joseph K. Brick A. I. and Nor. Sch., Enfield, N. C.*, 3.72. King's Mountain, Miss E. G. Strong, *for Lincoln Acad.*, 10. Pekin, Middle District Association, by Mrs. Z. Simmons, 2. Union Mills, Florence Mills, *for King's Mountain, N. C.*, 1.

SOUTH CAROLINA, $27.30.

Charleston, Avery Alumni Association, *for S. A. Avery Inst.*, 12; W. G. Hanson, *for S. A. Saluda Sem., N. C.*, 10. Greenwood, "Friends," *for Dormitory Fund, Brewer Nor. School*, 5.30.

TENNESSEE, $135.00.

Grand View, L. M. Starring, *for Grand View Normal Inst.*, 5. Memphis, Cossitt Library Board, *for Le Moyne Inst.*, 125; Second S., 5.

GEORGIA, $78.60.

Demorest, Rev. John C. Campbell, *for Piedmont Coll.*, 50; W. F. Chrisler, *for Piedmont Coll.*, 26.50. McElroy, "Friends," *for Macon, Ga.*, 2.10.

ALABAMA, $49.43.

Calhoun, Miss Bertie Price, *for Furnishing Girls' Hall, Gloucester School, Cappahosic, Va.*, 1. Jenifer, 1. Joppa, S. S. Collection, *for Joppa N. and I. Collegiate Inst.* 1.43. Talladega, Mrs. M. C. Chandler, *for Electric Light, Talladega Coll.*, 2; Miss Jennie E. Jenkins, *for Andrew's Theological Hall, Talladega Coll.*, 5; Rev. B M. Nyce, *for Repairs on President's House, Talladega Coll.*, 35; W. H. Smith, *for Furnishing Girls' Hall, Gloucester School, Cappahosic Va.*, 2; Mr. W. L. Squire, *for Electric Light, Talladega Coll.*, 2.

MISSISSIPPI, $21.95.

Tougaloo, Academy Class '05, Tougaloo University, *for Furnishing*, 8.15; Literary League of Tougaloo University, *for Furnishing*, 6.50; 8th Grade '06, *for Furnishing*, 5.80; Albert J. Snowden, *for Strieby Hall, Tougaloo Univ.*, 1.50.

LOUISIANA, $1.88.

Hammond, 1.88.

FLORIDA, $42.07.

Avon Park, Union Evan. C., 11.40. Jacksonville, Union Cong'l Ch., *for Piedmont Coll., Demorest, Ga.*, 25.67; Union Cong'l Ch., add'l, *for Piedmont Coll., Demorest, Ga.*, 5.

TEXAS, $12.00.

Dallas, Central C., Ladies' Miss'y Soc., 10. Goliad, 2.

CANADA, $10.00.

Montreal, H. C. Williams, *for Debt*, 10.

ENGLAND, $9.66.

London, Mrs. R. C. Morgan, *for King's Mountain, N. C.*, 9.66.

SUMMARY FOR NOVEMBER, 1906.

Donations	$11,888.98
Estates	11,443.02
Total	$23,332.00

SUMMARY.

From Oct. 1st to Nov. 30th.

Donations	$22,557.85
Estates	12,737.66
Total Receipts, Two Months	$35,295.51
Expenditures, Two Months	50,333.95
Debit Balance on Current Year	$15.038.44

ENDOWMENT FUND.

Estate of Mrs. Priscilla N. Livermore, deceased, by Whipple N. Potter, Exec. Income *for Pleasant Hill Acad., Pleasant Hill., Tenn.*, 750.

FOR THE AMERICAN MISSIONARY.

Subscriptions for Nov.	$17.31
Previously Acknowledged	14.64
Total	$31.95

H. W. HUBBARD, Treasurer,
Congregational Rooms,
Fourth Ave. and Twenty-second, St.,
New York. N. Y.

WOMAN'S STATE ORGANIZATIONS.

MAINE.

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Treasurer—Mrs Helen W. Davis, 1696 Forest Ave., Portland.

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FEMALE CENT. INST'N AND HOME MISS. UNION.
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Secretary—Miss Caroline E. Whitcomb, 192 Roxbury St., Keene.
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Sec. Jr. Dept.—Mrs. Robert Mackinnon, St. Johnsbury.

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Secretary—Miss M. C. E. Jackson, 607 Congregational House, Boston.
Treasurer—Miss Lizzie D. White, 607 Congregational House, Boston.

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Treasurer—Mrs. Charles S. Thayer, 64 Gillette St., Hartford.
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Secretary—Mrs. Charles H. Dickinson, Woodcliff on Hudson, N. J.
Treasurer—Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.
Sec. Y. P. Dept.—Mrs. Bruce M. Watson, 103 Fage Ave., Syracuse.

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Treasurer—Mrs. G. A. L. Merrifield, Falls Church, Va.
Sec. Y. P. Dept.—Mrs. A. M. Farrington, 1436 Chapin St., N. W., Washington, D. C.

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Sec. Y. P. Dept.—Mrs. Howard Huckins, Oberlin.
Sec. Jr. Dept.—Mrs. Chas. Hutchison, 3 E. Woodruff St., Toledo.

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Secretary and Treasurer — Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.
Sec. Y. P. Dept.—Mrs. W. O. Finch, 98 W. Walnut St., Kokomo.

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Secretary—Mrs. G. H. Schneider. 919 Warren Ave., Chicago.
Treasurer—Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago.
Sec. Y. P. Dept.—Mrs. C. H. Remington, 874 S. Sawyer Ave., Chicago.
Chm Jr. Dept. — Mrs. C. C. Smith, 6659 Perry Ave., Chicago.

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Secretary—Mrs. C. W. McDaniel, 2729 Olive St , Kansas City.
Treasurer—Mrs. A. D. Rider, 2524 Forest Av., Kansas City.

IOWA.

President—Mrs. D. P. Breed, Grinnell.
Secretary and Treasurer—Mrs. H. K. Edson, Grinnell.
Sec. Y. P. Dept.—Mrs. W. G. Ramsay, Winthrop.
Sec. Jr. Dept.—Mrs. M. Rew, Grinnell.

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Secretary—
Treasurer—Mrs. A. H. Stoneman, 341 Worden St., Grand Rapids.
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